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the gay weekly for the northeast

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New York Rally Blasts Roman Church

NEW YORK CITY — Chanting "Two, four, six, eight, Separate church and state," two hundred people demonstrated peaceably for an hour and a half across from St. Patrick's Cathedral Saturday in support of a bill to guarantee the rights of homosexuals that is before the New York City Council.

Sponsors of the demonstration said they were protesting a campaign by the Roman Catholic Archdiocese against the bill in "blatant violation of the principle of separation of church and state."

The protest was sponsored by a coalition of 30 homosexual, political and civil rights groups, including the Gay Activists Alliance, Lesbian Feminist Liberation, Inc., and the Committee for Gay Civil Rights. The groups are supporting passage of Intro 554, the City Council bill that would ban discrimination against homosexuals in employment, housing and public accommodations.

"The leadership and the hierarchy of the archdiocese has mounted an intensive highly financed campaign to defeat efforts for the passage of our basic civil rights," said Morty Manford, president of the National Coalition of Gay Activists.

A spokesman for the archdiocese

said it would have no comment on the demonstration.

"This rally today marks the beginning of a long campaign for the passage of basic civil rights legislation," said Mr. Manford. Supporters of the bill expect it to come to a vote before the Council in late September or early October.

Participants in the rally gathered at 41st Street and the Avenue of the Americas at 12:30 p.m. before marching up the avenue and east of 51st Street to the rally site opposite the cathedral.

Messages in support of civil rights for homosexuals from N.Y. Lieut. Gov. Mary Anne Krupsak, the Right Rev. Paul Moore, Jr., Bishop of the Episcopal Diocese of New York and Senator Hubert Humphrey, Democrat, of Minnesota, were read to the crowd.

Bishop Moore said, "It seems incredible — in this city, in this age — that I must endorse a third bill that would accomplish this simple act of basic civil rights protection."

The opposition of the Catholic archdiocese was cited by many politicians as the key factor in the defeat of a similar bill by the City Council last year. Speakers at the rally said that was the reason they were focusing attention on church opposition.

Civil Service Consents

WASHINGTON, D.C. — The Civil Service Commission has issued new guidelines for evaluating the suitability of individuals for Federal employment. The guidelines amplify revised suitability standards and are based on the concept that each case must be decided on its own merits.

A significant change from past policy — resulting from court decisions and injunction — provides for applying the same standard in evaluating sexual conduct, whether heterosexual or homosexual.

"Court decisions require that persons not be disqualified from Federal employment solely on the basis of homosexual conduct," the guidelines point out. "The Commission and agencies have been enjoined not to find a person unsuitable for Federal employment solely because that person is a homosexual or has engaged in homosexual acts. Based upon these court decisions and outstanding injunction, while a person may not be found unsuitable based on unsubstantiated conclusions concerning possible embarrassment to the Federal service, a person may be dismissed or found unsuitable for Federal employment where the evidence establishes that such person's sexual conduct affects job fitness."

Decisions to deny employment to applicants or to separate employees already on the rolls on suitability grounds may be taken only when it can be shown that the conduct of the individual may reasonably be expected to interfere with the ability of the person to function in the job or the agency's ability to discharge its responsibilities. As the courts have ordered, there must be some rational connection between the individual's conduct and the efficiency of the service.

Under the policy and its attendant guidelines for evaluating the suitability of individuals, the following factors may be considered as bases for disqualification:

1. Delinquency or misconduct in prior employment.
2. Criminal, dishonest, infamous, or notoriously disgraceful conduct.
3. Intentional false statement, deception, or fraud in examination or appointment.
4. Refusal to furnish testimony (answers) as required by civil service rules.
5. Habitual use of intoxicating

(Continued on page 3)



Demonstrators in front of St. Patrick's Cathedral protest the campaign by the Roman Catholic Archdiocese against a bill that would give gays civil rights in New York City.

Bay Village

Transvestite Murdered

By David Brill

BOSTON — Dick Miller left his apartment on Melrose Street in Boston's Bay Village at about 5:30 last Sunday morning to buy the Sunday newspaper, and when he returned, he found the body of a brown-haired, hazel-eyed transvestite on his doorstep, bleeding profusely from the head. Boston police have identified the person as 23-year-old James L. Gorman, whose place of residence was listed as the Milner Hotel in Boston. It was the 65th murder in Boston this year.

Police said that Gorman, who was a regular patron at Jacques lounge, had been shot once in the head at close range, and died instantly of lacerations of the skull and brain. It has also been

learned that a one-dollar bill was tucked under his body. Homicide Sgt. John Daley stated that the police have a description of the car from which they believe the victim was thrown prior to the shooting.

Gorman was seen less than one hour earlier in front of the Greyhound bus terminal on St. James Avenue, according to police sources. He usually carried a pocketbook with him, but was found without it on the Bay Village sidewalk.

Anyone having knowledge of Gorman's whereabouts that evening or morning, or other information that could be of assistance in investigating the matter, is asked to contact Sgt. Daley at the Boston Police Department's Homicide Bureau, 247-4470.



The steps at 4 Melrose St., Boston, where the body was found, are framed by a tree and a black limousine.

photo by Jim Ashe



news notes

GAY EPISCOPALIANS ELECT

Integrity Inc., the national organization of gay Episcopalians and friends, has elected a slate of five national officers to guide the organization. Co-presidents are James Wickliff of Chicago and Ellen Barrett of New York City. Co-vice presidents are Kate Hones of California and Ann Fee of Boston. Secretary is Bob Diehm of Chicago.

In a recently issued statement, Integrity explained the importance for sharing positions of leadership between men and women: "Co-officers were elected expressly to avoid in fact as well as in word, the sexism which pervades our culture . . . The Episcopal Church in the United States has been in great turmoil recently over the controversial ordination of the Philadelphia Eleven, the women ordained by three bishops of the Church last summer. Integrity is anxious not to upstage the women in the efforts to address their oppression at the next General Convention in Minneapolis in 1976."



Interlacing Arches, Norwich Cathedral, England.

PROTEST OF GREEN PAPER

TORONTO, Ont. (The Body Politic) — The Canadian Joint Parliamentary currently holding public hearings into the Green Paper Immigration has been besieged by Canada's organized gay community — at least that is how Martin O'Connell, the committee's chairperson, seems to evaluate this show of gay political solidarity.

From St. John's, Newfoundland, to Vancouver, B.C., groups have been presenting either written or oral briefs, and sometimes both, demanding the right for gays to legally enter Canada. The present Immigration Act prohibits such entry.



MAINE LINE

By S. W. Henderson

PORTLAND — Gay activists Stan Fortuna and Deborah Johnsen were guests on the radio talk show, "Gab with Tabb" (WCSH-radio, Portland) on July 9. The callers were an exceedingly mixed bag — two were so offensive they had to be cut off the air. On the other hand, several were very supportive. Particularly notable was a non-gay retired Navy officer who recounted the hassles experienced by several gay men who had served under him and whose rights he had tried to protect. The commentator, Steve Tabb, was sympathetic toward gay people and kept the show well in hand.

The next Maine Gay Task Force meeting will be on Aug. 3, at 1:00 p.m. in the MGTF office at 193 Middle St., Portland. If the door is locked, call MGTF (773-5530).

BRUNSWICK — There will be a gay dance on Saturday, Aug. 2, at the Unitarian Church on Pleasant Street, from 9:00 p.m. to 1:00 a.m. A dollar donation is requested, but no one will be turned away.

GAY BASEBALL?

PITTSBURGH, Pa. (Ohio East Gay News) — Two books, which center around Pittsburgh Pirate baseball players, delve into, among other things, locker room homosexuality and even the semi-open gay lifestyles of some

big-league athletes. An untitled autobiography by Pirate pitcher Dock Ellis, and a compilation of interviews of Bob Adelman, entitled "Out of Left Field" however, have not found any publishers who will release them.

SIXTH LESBIAN CENTER OPENS

TAMPA, Fla. (Lesbian Connection) — Gay women have opened a Lesbian Resource Center, located at 405 Grand Central Ave., Tampa. The Center is open to all gay women and plans are underway for social activities, peer counseling, a mothers' group, car clinic, employment referral, guerilla theatre and entertainment programs. They also plan a newsletter, a library, a speakers bureau, and to establish contact with other groups to make lobbying efforts. For more information, write LRC, P.O. Box 4264, Tampa, Fla. 33607.

UNION ACTION PROTECTS GAYS

WINDSOR, Ont. (The Body Politic) — The Human Rights Committee of Local 195 of the United Auto Workers has requested that all its Plant Units review the "no discrimination" clauses in their contracts with a view to broadening the scope of the clauses in the future. The purpose is to incorporate the words "sexual orientation" into the clauses.

"No discrimination" clauses are written into contract agreements that are signed by management and labour, and are legally binding on both.

Presently, Windsor Gay Unity is compiling an up-to-date list of all the labour organizations in the Windsor area. When it is complete, a letter will be sent out asking for their support in passing similar resolutions regarding "no discrimination" clauses. An information packet on gays will also be included.

As Windsor is essentially a labor town with about 85% of its blue collar workers under contract, success in this endeavor would be a benefit to hundreds, possibly thousands of gay workers. Many white collar workers are also covered by similar contracts.

FUNDING FOR MEDIA PROJECTS

(The Body Politic) — Two gay media projects have been awarded Opportunities for Youth grants this summer in Canada. Both will be producing educational material about gay lifestyles.

In Saskatoon, Saskatchewan, the project "Community Understanding" has been funded to employ four people to produce primarily audio material. Despite support for the project at all levels of the Opportunities for Youth command, the project was almost refused because of opposition from a highly placed official in the Ministry of Manpower and Immigration.

"About Gay People," a Toronto-based group of four, is going to make a one-hour videotape on gay experiences in Eastern Canadian cities. The tape will be about issues affecting men and women as they express themselves through their gayness.

ATTENTION!

Beware of "Contact-We Care," a crisis intervention service with national connections, presently setting up services in many New Jersey towns. Contact-We Care is homophobic. The listeners are taught not to refer callers to gay organizations because gay organizations exploit young people contacting them. At the present, there is no "Contact-We Care" in the Boston area, however beware. From *Lazette*, Daughters of Bilitis/N.J. Journal #43.

GAY PEOPLE HASSLED

PROVIDENCE, R.I. — According to Rev. Jos. H. Gilbert, pastor of the Metropolitan Community Church of Providence, about 30 gay people were harassed by both uniformed and plainclothes policemen while holding a Prayer Vigil, Gay Pride Day, June 29 on the steps of the Federal Building in Providence. Permission had been given for the Vigil from the building manager (GSA).

Rev. Gilbert says, "While the group was singing hymns, one officer kept suggesting that we sing 'Your Cheating Heart'." Another officer, after informing Rev. Gilbert that he would just as soon let the "animals" at them, commented loudly, "The cocksuckers are taking over the world." Another officer in plainclothes stopped on his way into the building to comment to two women that "If the Russians invaded tonight, all they would have to do is drop their pants and we would lose the war right then."

Rev. Gilbert is seeking an apology from the officers involved and has written a letter to Mayor Vincent Cianci asking for that.

LYNN BAR CLOSED

LYNN, Mass. — The Lighthouse Cafe, the North Shore's only gay bar, has been closed due to fire damage since the Independence Day weekend. The bar, which is located on Washington Street in East Lynn, has been the site of several arson attempts over the past few weeks.

Officials at the Massachusetts State Alcoholic Beverage Control Commission reported that the establishment, whose license was transferred in May from Robert M. Collins to Frances M. Collins, has not had its liquor license revoked by the state agency.

"THE PARSONAGE"

The Metropolitan Community Church of Providence has relocated its church at "The Parsonage," 63 Chapin Ave., Providence, R.I. It was previously located at 37 Clemence. Services will be held at 7:00 p.m. Sundays and pot luck meals will continue through the summer at 7:00 p.m. on Tuesdays.

OTHER VOICES ANNEX

PROVINCETOWN — "Sisters", a new bar in the Town House at 293 Commercial St., will have an annex of the Other Voices Bookstore housed in it throughout the summer. The annex store will remain open until Labor Day every Saturday and Sunday from noon to 8 p.m. The Boston store will remain open from 11 to 6 p.m., Monday through Saturday at 30 Bromfield St.

DIROCCO'S HOURS CUT BACK

TYNGSBOROUGH, Mass. —

DiRocco's Cabaret, the gay nightclub in this tiny Lowell suburb on the New Hampshire border, has had its closing time moved back one hour from 2:00 a.m. to 1:00 a.m. by the town's Board of Selectmen, who act as the liquor licensing agents. This was not, however, a punitive act against the bar, according to a spokesperson for the Selectmen.

Linda Murray, executive secretary to the Board of Selectmen, stated that the Board was acting under the authority granted it under Chapter 138 of the General Laws. Under that section, Murray said, the Selectmen moved the closing times for all licensed premises in the Town of Tyngsborough back from 2:00 to 1:00 a.m. The reasons for this reportedly were the lack of adequate police protection at the later hour, and a reported increase in late-night traffic accidents. In addition to DiRocco's, thirteen other establishments in the town were affected by the roll-back.

COOPER

Janet Cooper, *GCN* columnist and gay activist, was one of 21 women recently appointed to the Pennsylvania Commission for Women.

The commission acts as an advocate for the state's 6.6 million women, and is specifically charged with implementing the Equal Rights Amendment to Pennsylvania's Constitution which was passed in 1971.

Ms. Cooper is a graduate of Case Western Reserve University and holds a Masters degree in library science from Simmons College Library School. She has also done PhD work in English at the State University of New York, Buffalo.

Co-chairperson of the Gay Academic Union in Philadelphia, Ms. Cooper has taught at State University of New York and Shippensburg State College, and has been professor of Gay and Erotic Minority Studies at the Free University of Pennsylvania State. She co-founded the Task Force for Gay Liberation of the American Library Association.

Ms. Cooper established a model elementary school resource center at the Bancroft School, Andover, Mass., in 1968 for which she received a special award from the American Library Association.

WOMEN'S MUSIC NETWORK

NEW YORK — Plans are being made to compile a list of women composers, performers, ensembles, musicologists, concert producers, music publishers, record companies, and any other women who are involved with music. The group wants to close the gap between women musicians in the United States and Canada by feeding information back to the women participating. If you would like to be listed, please send a postcard with name, address, phone number, musical area and who you are interested in finding to Women's Music Network Listings, 224 East 10th St., New York, NY 10003. A brief description of women's music activities in the area you live would be appreciated.

R.I. Gays Gather

A caucus of Rhode Island people with gay concerns was held, July 8, to discuss ways in which groups could work together for greater visibility, and support for each other in mutual concerns, and to become more effective in the community.

The meeting was a result of the trauma being felt in the R.I. gay community; groups have disbanded, given up facilities, changed their organizational nature, and have gone out of existence, said Rev. Jos. H. Gilbert, Minister of the Metropolitan Community Church of Providence.

About twenty representatives from such diverse groups as Health Counseling Services, Inc., of Providence, Gay People of Eastern Connecticut, Reach Out of Attleboro, Metropolitan Com-

munity Church of Greater Providence, Dignity of Providence, Alcoholics Together of Rhode Island, and Gay Women of Providence attended the caucus.

A steering committee was appointed from the group to plan an agenda for an August 12 meeting. The meeting is scheduled to begin at 6:30 p.m. at Chapin Ave., Providence. At that time an attempt will be made to design an umbrella under which the group might function to solicit wide-spread support from both the gay community and the het community.

All are invited to attend and to bring a contribution to a pot luck meal. The group feels that gay people need to come together for "business" concerns, simple socializing, and fellowship.



Maine Gov. James B. Longley, Independent, signs the sweeping new criminal code that repeals criminal penalties for private sexual acts between con-

senting adults. Maine is the third state this year to enact such legislation. It goes into effect March 1, 1976.

Black Gay Men Meet

BOSTON — The first meeting of the Black Gay Men's Caucus was held on July 10. It was strongly felt by those present that a Black gay male organization is necessary in Boston to counter the overt hate and racism in the white gay community.

Within the last three weeks, Black gay men's groups have been organized in Los Angeles, Chicago, St. Louis, and Austin, Texas. Among the BGMC projects slated for operation in the fall are: a Black gay hotline, a black gay counseling service, active support for

Black gay prisoners in Massachusetts, a symposium on the status and history of male homosexuality in the Black community, and a Black gay newsletter.

The Black Gay Men's Caucus welcomes new members who share the values and goals of the Black gay community, and who want to contribute their skills, knowledge, and support. BGMC meets Thursday evenings, and further information may be obtained by calling (617) 734-0618.



Cruise

Bob Bulger, fund raising chairman for the HCHS, has announced that The Other Side and Jacques will be collecting an extra 25 cents on the door charge for the benefit of HCHS. The Other Side Benefit night will be Thursday, July 24; the Jacques benefit night will be Wednesday, July 30.

A moonlight gay cruise on the good ship "Nantascot" will sail Friday, Aug. 8 at 8:15 from Rowes Wharf. The Massachusetts Bay Lines boat will take a three-hour cruise around Boston Harbor with a band. Refreshments will be sold. Tickets available in advance from HCHS. Call 542-5188 for more information on ticket locations.

Other events scheduled are a dance, picnic, dinner, cocktail party. There also will be a concert by Maxine Feldman, Sept. 6 at a location to be announced. Ms. Feldman is a gay women's liberation singer.

Rotary Cancels Otherfund

Two Otherfund speakers scheduled to speak at the Brookline Rotary luncheon Thursday were disinvited two hours before the session was due to start. Sharon Jenkins and Patrick Everling had been invited by president James A. Cassidy, a vice president of Brookline Trust Co., and the board of governors.

Cassidy and the board feel that it is important for the Rotary to deal with current social issues, but were faced with the threat of resignation from older members, some of whom have been with the group since it was founded in the mid-1930s.

Ms. Jenkins said that this is a gay issue not an Otherfund issue and went on to say "given the Rotary membership's ostrich-like wilful blindness, it is no wonder the organization is becoming obsolete."

At the moment Jenkins and Everling have formulated no plans of protest.

Civil Service

(Continued from page 1)

beverages to excess.

6. Abuse of narcotics, drugs, or other controlled substances.
7. Reasonable doubt as to the loyalty of the person involved to the Government of the United States.
8. Any statutory disqualification which makes the person unfit for Federal service.

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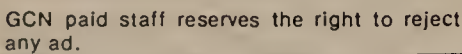
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could possibly anticipate would labor together in a spirit of gay love and desire for freedom for every gay person to be what *she* and *he* wants to be. Publicly *and* privately.

Sincerely,
John Paul Hudson

John Kyper replies:

I am flattered by Mr. Hudson's tirade. In 1973 I attended the Washington Square rally and resented being made a captive audience to other people's infighting. As one who has long been appalled by the eye-gouging factionalism characterizing so much of New York's gay movement, Mr. Hudson eloquently proves my point: To the outsider, there is no provincialism quite so striking as that which can be found at the center of the universe.

deplores an article

Dear GCN,

First I want to commend you on a great newspaper, which, as I see it, is the backbone of gay life in New England.

I'm writing to deplore an article in the July 12 issue by your staff member Frank Capone about Mr. Sylvia Sydney. Since Mr. Sydney states that he is not a female, why is he called "she" throughout the article? Putting on a dress does not make a man a woman.

(I do accept transsexuals as my sisters, feeling they have paid their dues in a courageous and life-investing way.)

As a young lesbian trying to be positive, I find remarks about "cuntlappers" and "fish queens" sexist and destructive of gay pride. Some editing was in order here.

Name withheld.

world events relationships

Dear GCN,

I would like to see more articles about personal relationships and if possible about how gayness might relate to world events, such as the suppression of all forms of sexual relationships that cannot lead to pregnancy — an overpopulated country is probably easier to control by the Establishment (it is easier to find people for shitty jobs — even work that will kill them).

I am very worried that the Establishment may come to think that the increasing acceptance of gay relationships may — or is contributing to the declining birthrate in this country — and when this begins to cut into the potential workforce — so there will be fewer people who can be forced to take undesirable work — that at that time persecution of gay people may become far more intense than it is now. I realize it would be sticking your necks out but I wish you could say something about the political aspects of being gay — or at least direct us to rap groups or something where this issue could be dealt with.

As I view it the Establishment is trying to keep people boxed in to the heterosexual couple/nuclear family relationship with strict division of labor — the woman trapped in the house with children and the man entirely responsible for making a living.

Another thing I noticed that in cities gay relationships are tolerated much more than in rural areas — with suburban areas like Natick — which is more city than suburban — intermediate in its tolerance. I wonder, to what extent is this state of affairs because the powers that be see that it would be especially dangerous to their position to allow people who are free and open in their relationships with others to be in rural areas where it is possible for individuals and small groups to own land, and the means of protections and livelihood — for the next step is to have groups of people, then larger and larger groups owning these things communally — creeping communism.

K. Rosebury

military rank

Dear Friends,

I think it ironic that as we prepare to celebrate the 200th birthday of our Free Nation we are witness to what I can only describe as the most blatant flouting of the principles upon which this country is founded.

Randy Godfrey, a 23 year old man who has in five years gone from prison, through a drug rehabilitation program, to counselling youth has been fired because he is a known homosexual — not because he did anything, but only because his continued presence is an embarrassment to the YMCA which employed him and the Department of Youth Services which funds the program.

Randy was informed verbally on 20 June and in writing on 23 June by Bill Wimberly, Assoc. Dir. of the Greater Boston YMCA that "allegations had been made to the Dept. of Youth Services which charges that you had performed or attempted homosexual acts with youth who had been in your room. Our investigation into this charge failed to substantiate beyond reasonable doubt that such acts took place. However, the fact that youth from the Challenge Program had in fact been in your room leaves both yourself and the Challenge Program open to further charges. Therefore to prevent such potentially damaging charges both to yourself and to the Challenge Program you are being laid off effective 20 June, 1975."

"Your loss to the program will not go unnoticed. Your performance has been good and

you have been a reliable staff member. I wish you well in future endeavors."

Randy contacted me on 23 June because of the article in the *Fenway News* (June, 1975). On 25 June he attended a meeting of Fengay (the Fenway Gay Community Alliance) and told us he had been given until Friday, 27 June (48 hours notice) to vacate his room at the Huntington Ave. YMCA.

I put Randy in touch with an attorney and with the Gay Community News which printed the story (Vol. 3, No. 2, 5 July 1975) Fengay would like to assist our brother Randy in his legal struggle. Anyone interested in helping may contact me.

Thom Nylund
First Secretary
Fengay

mouthy comments

Editors,


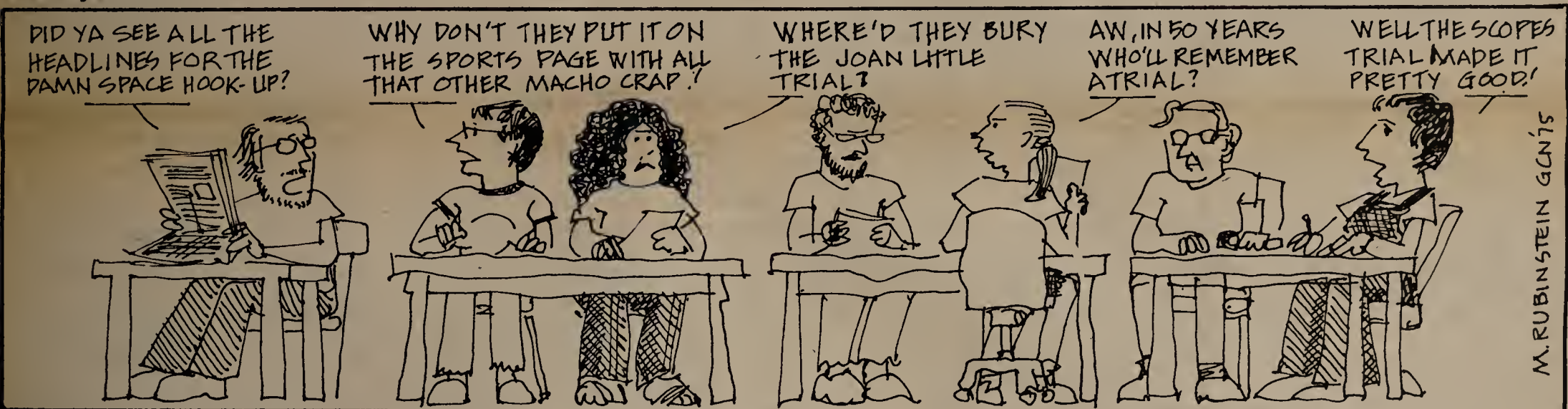
God, the mouth. Worse, the comments. Sylvia Sydney seems to wallow in a very debauched world.

I'm aware of Sydney's "guts" — coming out in '47. But really, the cross hatred that brews beneath those tasteless wigs should not have to be tolerated by anything with ears. I'm outraged by the audacity of author Capone to refer to Sydney as a "she." Sylvia said it himself, "I'm a MAN, and proud of it" . . . (yet he schismatically parades around costumes closely resembling an exhumed gorilla).


All for what — the sake of throwing out tacky punchlines? Sylvia, there are better ways of self-mutilation — I suggest sitting on one of your false eyelashes. God drown the Queen (for his own sake).

Sincerely,
Candyke

the layout crew



Need of the Week
GCN needs a typewriter. (617) 426-4469.

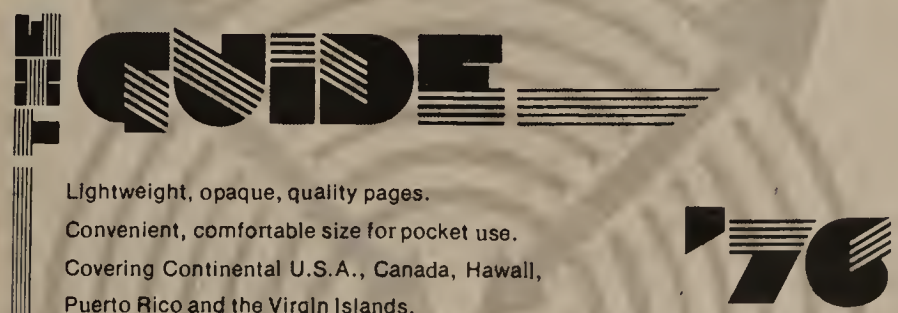


Quote of the Week
"... or the right to be a homo or lesbian . . . These are rights that must be protected at all costs. . . Do you really believe that the Founding Fathers meant to allow these sickening things to go on? Neither do I." — said by Bill Ash in his column from *Pax Centurion* (Official Publication of the Boston Police Patrolmen's Association)

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Black Caucus and Gay Rights

By David Brill

If anything during the last year has become more synonymous with Boston than baked beans, it is the school bus, a four-wheeled panacea that purports to solve centuries of racial strife in a twenty-minute busride. Though public schools in the capital city are the present objects of this attempt at integration, proponents vehemently and vapidly argue that *everything* — from playgrounds to rest homes to Combat Zones — must forcibly be integrated, to uphold one amendment to the U.S. Constitution and a 21-year-old Supreme Court decision, neither of which speak of integration, but only the elimination of segregation (there is a difference).

Racism and its solutions — or lack of them — have become the mainstream of news stories emanating from Boston. Bay Village barowners blame busing for their delinquency problems; a Dorchester state representative used the busing issue as an excuse to oppose a gay rights bill and thus retaliate against the gay rights supporters who have allied themselves with the Black Caucus members. Nary an issue or political move from the State House or City Hall is unconnected to the subject. We have, to be sure, become integration-conscious.

The gay movement was for many years considered an all-male contraption. Though far from balanced even today, gay liberation is now perceived by most of the general citizenry as having both male and female input. It is rarely perceived, however, as having anything but *White* male and female input, although statistics have failed to indicate any lower incidence of homosexuality among Black and Third World members. The gay movement, it is charged with a certain substantiation, reeks of elitism.

The local integration-conscious gay community is seeking to remedy that. GCN is trying desperately to find minority (or should I say sub-minority?) group writers to cover Black/Third World gay news. Many gays have taken an active part in the NAACP's anti-racism marches. And Rep. Elaine Noble co-sponsored so much legislation with the Black Caucus that there's talk she could become their first honorary member.

In the Massachusetts legislature, there is not a single bloc of votes that has been more consistent in its support of gay rights legislation — not the Jewish members, the Republicans, the Irish, nor even the Democratic Study Group — than the Black Caucus. Last year, the Caucus sent a letter to the Worcester City Council in support of a pending anti-discrimination ordinance there. The six representatives and one senator who comprise the Caucus have remained fiercely loyal to the issue of gay rights, often while their liberal, White suburban colleagues have been quietly hiding under their desks.

Mel King is the state representative from Boston's South End, and one of

the best known members of the legislature. He has strong ties to the gay community: he sponsored all three gay rights bills this year, testified in support of them at public hearings, fought for them on the floor of the House, and is a member of the Advisory Board of Otherfund.

He can also take a unified stance with us against our opponents. This goes back to 1973, when King first entered the House. A towering man who wears dashikis and boots, Mel was the object of a censure attempt by Rep. William A. "Dykes, Queens, and Fags" Connell of Weymouth during his first month in office. Connell sought to censure him for not wearing the customary suit-and-tie outfit to which the former had been accustomed.

An attitude that is often voiced by other legislators concerning the issue of gay rights is that no matter how many laws are passed, attitudes and emotions ultimately hold the key to the elimination of discrimination. Or, as Sen. Chester G. Atkins of Acton said, "By the time these bills pass, they won't be necessary."

King disagrees. "Legislation is always necessary for positive strides to be made . . . to provide for a consciousness and coalition to deal with irrational issues raised, the attitudes of bigots, and those who have fears." He feels that unless this legislation is passed, anti-gay forces will feel that their government supports their homophobia.

Another oft-expressed fear by some legislators is that if the issues of gay rights were put on a referendum, it would lose overwhelmingly. Mel says he doubts that, and believes that there would be a "much more positive vote in the Black community" on such an issue. He further challenges the greatest fear in the legislature, that a vote in support of gay rights means automatic defeat at the next election.

"No one," he says, "gets defeated on one issue." He pointed out that while many legislators support the death penalty in the name of populism (a 1968 state-wide referendum endorsed capital punishment by 66%), not one member of the legislature who voted against capital punishment in 1974 was defeated for re-election.

Whether one issue can really defeat an incumbent, though, is still a question. That "one issue" is, interestingly enough, the question of race. "I could get away with abortion," one Boston legislator told me, "gay rights, and marijuana, as long as I stomp and chomp up and down against busing I'll be okay."

That "one issue" did defeat at least one celebrated solon. In 1970, then-Rep. Mimie Pitaro of East Boston, who was also a monsignor at an East Boston parish, had become the community's most effective voice against airport expansion, but he voted his



Doris Bunte and Elaine Noble

Photo by Jeffrey Allen

conscience on the Racial Imbalance Act (stating, "I couldn't be a priest if I voted otherwise.") and was roundly defeated at the polls by former Rep. George DiLorenzo, who made headlines by standing on streetcorners and rooftops, screaming "The Priest is for busing!"

Boston City Councillor Larry Di-Cara, in an election analysis for the *Boston Magazine* last year, offered a complicated formula for cities like Boston, arriving at the inevitable conclusion, "Every issue is subordinate to race."

Or, as Rep. Joseph Garczynski of Chicopee said last month during the debate on a proposed anti-busing amendment to the state constitution, "I have voted for gay rights. I voted for the equal rights amendment. But I will never vote for busing!"

King has advice for gays — especially Black gays. "They should assume leadership roles in our society wherever they can. The more that is done, the more people will understand what is going on. Failure to do that allows the other side to be right."

He hopes that someday the legislature will have a Gay Caucus as it now has a Black and a Women's Caucus, although he believes that "Blacks will always be treated like Blacks, regardless of sexual preference."

"I am a firm believer," he says, "in the redistribution of power and resources in society." Hailing from the most ethnically, racially, and economically balanced district in the state, it is probably easier for Mel King to say that than for most of our local movement leaders.

Doris Bunte is now serving her second term in the Massachusetts House of Representatives, and, like King, has sponsored and spoken out in support of gay rights legislation. This year, she is serving as chairperson of the legislature's Black Caucus.

Last August, she got into a bitter argument on the floor of the House with Rep. Marie Howe of Somerville over an anti-abortion bill that Howe supported, in an incident that typifies both her outspoken character and the differences among the women members of the legislature. More recently, Bunte was responsible for the inclusion of a sexual preference anti-discrimination clause in the charter of the South End Planning Action Committee.

Bunte believes that it is easier to be gay than Black, at least initially. "This is not because the pains of discrimination are lighter for gay people than for Blacks," she said, but that simply because gay people "can hide it." "If you are Black, everyone knows it," she says. That is a good point, but it must be remembered that Blacks as a minority may look to their families for support; gay people can look to no such bond.

She says that the common discrimination faced by both gays and Blacks provides for a "kinship" between the two groups. Why then, I asked her, is the gay movement not an integrated one?

"You [White gays] should try to understand the special circumstances that a person who is both Black and gay must face . . . it's like double discrimination," Bunte asserts.

The "double-discrimination" point makes sense, and points with rigor to the racism within the gay community, to the internal ostracism that meets Black gays. Several months ago, GCN printed a letter from a man who complained about being called "a nigger" in a gay bar. Whether he and a male friend of his would have been called "queers" at predominantly Black establishments like, for example, Boston's Sugar Shack or Estelle's, is something else. It does raise questions about the concept of "minority solidarity" and persuasively suggests that the concept is a little less than solid.

Rep. Thomas Lopes of New Bedford, as a Black legislator who recently led the debate *against* a gay rights bill (he refuses to be counted in the Black Caucus), is a case in point. "I am not suggesting," says Bunte, "that *all* Black people feel this common kinship. Certainly, people like him [Lopes] or [Rep.] Billy Hogan think the way they do because they have not been exposed to the same things that we [gay supporters] have."

Whether gays should try to integrate themselves into "respectable" societal components — i.e., running for public office, becoming police officers, etc. — or whether we should reject such establishmentarianism as sexist and oppressive is a continuing source of debate within the community. "That (rejecting 'the system') would be very nice if you could do it," says Bunte, "but power would be weighted against you."

Of the value of gay rights legislation,

she is optimistic, even though she feels that if the matter were brought to a referendum it would lose. "If you are asking me if the majority of the population is against gay people, or against busing, I would have to say, of course . . . yes. I don't think that it [gay rights on a referendum] would lose as overwhelmingly in my district, though," she says. (Doris represents parts of Roxbury and the South End of Boston.)

"We cannot hope to change people's attitudes by passing legislation. That is something which has taken years to develop and will take as long to change. We can, however, look to legislation to try to change people's actions, or behavior, to make them realize the rights of others."

Bunte is also known as one of the shrewdest politicians in the legislature. As a former member of the Boston Housing Authority (whom Mayor Kevin White sought to oust several years ago for "misconduct in office"), she has fought as diligently for the rights of public housing tenants as she has for the Black and gay communities.

On the upcoming city elections, she said she plans to support Deidre Butler, a Black woman who will be running in the preliminary election. If Butler is not nominated, Doris says that state Sen. Joseph Timilty will receive her support because, she says, "We could not possibly have less than we now have [under Mayor White]." She further notes that she is speaking for herself only, and not for the entire Black Caucus. [Ed. note: GCN will present a special pre-election issue for Boston voters later this summer.]

Politically speaking, the tenacity of the Black Caucus members to the issue of gay rights has as many disadvantages as advantages in the legislature. Once certain legislators see the list of co-sponsors of the gay rights bills, and note a preponderance of Black Caucus

members among the ranks thereof, there is often an initial and obvious turn-off. "All those people are for busing," one Boston representative told me, "and I'm not about to support something that 'those people' support." [Quotes mine.]

So perhaps, in the interest of vote-getting, the local gay community should reject the assistance of such groups as the Black Caucus or the NAACP, and go after the support of such groups as ROAR, the queen bee of the city's anti-busing organizations. After all, anti-busing bills sail through the legislature by three-to-one margins, while gay rights can barely make the 50-50 mark.

The gay community differs little from the legislature in this respect. There is an abundance of persons who fear that gay support for such things as the March Against Racism would create an unholy alliance and result in an anti-gay backlash. There is some merit in their claim that the gay movement should be a gay movement, not a Black movement, a women's movement or a pro-rent control movement. There is, they argue, strength in parochialism.

An equally convincing argument, however, is the opposite view. To abandon the sincere support and supporters of a particular political persuasion, in order to falsely woo the friendship of such groups whose precepts and tenets oppose our own on every corner, would be a sell-out. It is important that we not forget the history of the civil rights movement — be it in the area of women's, gay, or Black civil rights — nor the presumably acceptable position that equality is better than discrimination.

Doris Bunte and Mel King are two people, leaders of their community and ours, who effectively fight for the same goals as those which Walt Whitman wrote: "By God, I will accept nothing that all cannot have on equal terms."



Mel King

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By Allison Andre Platt

Amazon Expedition: a lesbianfeminist anthology, edited by Phillis Birkby, Bertha Harris, Jill Johnston, Esther Newton, Jane O'Wyatt. New Jersey: Times Change Press. 1973. \$1.75

Lesbian Voices, Rosalie Nichols, ed. California: Sisters of Sappho. 1975. \$1.00

Amazon Expedition is a collection of ten short pieces on lesbianfeminist topics. Many of these have appeared elsewhere (notably *The Village Voice*) and many of the names are familiar (Jill Johnston and Flornce Rush each authored two articles, and an article by Ti-Grace Atkinson is also included). Five of the articles are theoretical/political, three are historical, and two present lesbianfeminist viewpoints on current amerikan society. The political and theoretical articles seemed to me the core of the book, and the rest serve to provide "evidence" for the theory.

"The Parable of the Mothers and Daughters" (Flornce Rush) begins this collection. It is an imaginary herstory of humankind, starting with matriarchy and describing the process by which men made women their property and obscured our slavery by calling it destiny. Ti-Grace Atkinson describes the relationship between the women's movement and lesbianism and warns that "if the government witch-hunts lesbianism (and all feminist have always been aware of this possibility), and if the government *succeeds* in isolating lesbianism to any degree from feminism, feminism is lost." At the end of the book Jill Johnston looks at the same question in "The Comingest Womanifesto," and decides that the lesbianfeminist cannot place herself "above and beyond or ahead but directly in the center (of the revolution) as the moving force of our collective conscience." There is also an incisive

article by Joanna Russ ("The New Misandry") which deals with and defends manhating as a valid tool in overcoming oppression. In "The More Profound Nationality of their Lesbianism," Bertha Harris describes lesbian society in Paris in the 1920s, and sketches briefly the lives of Collette,

Radclyffe Hall, Romaine Brooks, Djuna Barnes, and (surprise) Mata Hari, and others (like Hemingway). Harris points out that this talented group of women was "practically the only available expressions of lesbian culture we have in the modern western world . . . between Sappho and Gertrude

Stein," and laments that their books are hard to get, or unavailable.

Amazon Expedition does not, however, offer any great insights about lesbianfeminism; rather it is to be recommended as a primer for the unenlightened. This is a good book to give to your mother, or your straight feminist friends, or your lesbian friend who has been out of the country for three years and isn't yet a feminist, or to those men who say that they can't understand what being a feminist has to do with being a lesbian.

Lesbian Voices, on the other hand, is a magazine directly aimed at the lesbianfeminist community. *Lesbian Voices* is a new publication (in its third quarterly issue) published in southern California in affiliation with a group called the Sisters of Sappha (Lesbian-Feminist Alliance of Santa Clara County). The issue that I saw (#3), contains poetry, fiction, essays, and an interview with a lesbian separatist. Many of the articles deal with current issues *within* the lesbianfeminist movement, such as separatism, elitism, misandry, monogamy vs. "open marriage," feminist oppression of lesbians, and so on. I found nearly everything interesting and topical, although the quality was somewhat uneven — this was obvious in the poetry especially, although the poems by Norma Stafford were excellent. But I make this criticism very gently, knowing that as yet *Lesbian Voices* is little known, so that the quality of their work is likely to improve as the submissions increase. Lesbians have dismally few places to publish their work and magazines such as this one deserve our support if they are to continue and grow. Unfortunately *Lesbian Voices* is not readily available in Boston (New Words does not stock it presently and I doubt if many — or any — straight bookstores carry it (check with Other Voices), and so you will have to subscribe if you want to read it. Subscriptions are \$4.00/yr. (\$5.00 in plain wrapper) from R. Nichols, P.O. Box 3122, San Jose, Ca. 95116.



Gays and the Military

(Continued from last week.)

GAY LIBERATION AND THE MILITARY

The issue of supporting career gays within the existing military structures is a sensitive problem to many gay people who oppose the ideology and policies of the U.S. Armed Forces. The straight press may put forth Leonard Matlovich as a hero at this point but it's difficult for those who oppose the military to feel comfortable with his three tours of duty in Vietnam. Matlovich has put his career "on the line" and his consciousness as regards Blacks and gays has increased significantly. But it's also clear that, by opting to remain in the Air Force, Matlovich does not see the role of the American military as an oppressive one. Barbara Randolph and Debbie Watson were being trained in electronic surveillance — in effect, spying — for the Army Security Agency. Many feel that they cannot support these two women in their struggle to do this kind of job.

Anyone who accepts the idea that the United States Military is dedicated to the suppression of all kinds of liberation movements throughout the world can hardly be expected to support gays who want to contribute to this institution. On the other hand, it's clear that people like Barbara and Debbie are responding, are standing up

to the oppression that *they're* experiencing, even though they don't see the Military as a whole as oppressive.

The issue may come down to whether gay people should have the right, like everyone else, to decide their own politics, to choose whether they want to participate in the U.S. Military and institutions of similar ideology or not. In the final analysis, it's a question of who has the right to decide how gay people should lead their lives — gay people themselves or the U.S. Military. The struggle of gays within the armed services is the latest front in the battle for gay liberation. For many people this appears to be the ultimate historical irony, but for the people intimately involved, it is an important stage in their struggle against oppression.

But the Military's phobias about homosexuality probably go even deeper. Finally, it may simply be a question of how the armed forces see themselves and how gay people fit into this psychic perception. The armies of Germany and Israel, for example, seem to have accommodated gays with little trouble. But in its desperate need to prove to itself how tough and how macho it is, the American Military feels itself deeply and fundamentally threatened by the potential presence of gay people.

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The View from the Closet

By A. Nolder Gay

BE-COMING OUT

Just about two years ago I began the awkward and sometimes terrifying process of "coming out." I was then (and am now) a sedate, established professional, neither young nor groovy. A dozen or so years previously I had come to understand and wistfully to accept the fact that I was "hopelessly" homosexual, and had spent the intervening period as a sublimating celibate "passing" for straight or at least for neuter. (After all, I reasoned, I was neither a sickie nor a flaming freak, the only two openly homosexual life-styles, so far as I knew then!)

In May, 1973 I moved into Boston and discovered to my surprise that lapping around the edges of the storied eminence on which I had made my home was a strange new phenomenon called "gay liberation." Thanks to a new FM radio (tuned quite low), I listened weekly to an eye-opening program called "Gay Way." And then I came across the fourth or fifth issue of an odd little four-page rag which styled itself the "Gay Community News" and charged twenty-five cents for something which looked roughly as though it had been put together by a mad group of high school yearbook dropouts.

As I read successive issues I learned about something called "gay pride" and parades and gay people getting beaten up and even killed (it was the period of the Arboretum murder and the New Orleans fire). Some ancient sense of *noblesse oblige* stirred in me once more, and I knew that these kids getting beat on and demonstrating and trying to get something constructive together were my kind of people, even though on all surface counts they weren't. Then along came a blood drive for the relief of New Orleans fire victims. In spite of the fact I can't

stand the sight of blood, especially my own, and had been fearful of donating since a bad experience in college twenty years before, I knew that symbolically and otherwise this had to be it.

To crop a long tale, my first attempt to come out was an unmitigated disaster. I literally forced myself out of the house and downhill to the Meeting-house at the appointed time. Taut as a violin string, I made it through the front door without dropping dead. There I encountered my first known lesbian (she smiled, and didn't bite), who took down my name and address (she said for the Red Cross, but I *knew* it was for the FBI) and helped me through the first stages by admitting she was scared too but would donate anyway.

I suffered through the blood test, then waited for my interview with the nurse-in-charge as I watched the previous victims being drained and then helped to walk out for a cooling drink on the arm of a gorgeous boy who seemed more affectionate than strict necessity required. I got through all the nurse's questions except the last. Learning that I am on medication for colitis, she gently told me that I would not be allowed to give.

Two years later, I can still feel the downward shock of that instant. No handsome boy picked me up, no one offered me a cold drink. I escaped (the word is chosen advisedly) past a roomful of gay people in the Coffee-house, skittered across Charles Street heedless of traffic, and didn't draw an easy breath again until I reached the reassuring tranquility of Louisburg Square. And then I climbed slowly, despondently up Beacon Hill to the sanctuary of my well-appointed closet.

Objectively, the blood drive was one more plus for gay liberation; aside from the 57 pints collected, it was the first time any Red Cross unit had

knowingly accepted gay blood for gay beneficiaries. From the standpoint of *this* gay's liberation, it was a devastating emotional experience. Yet as I now know, the very heaviness of that first step for any of us signifies that one has already made an inner, "gut" identification with a "gay community," and it is then only a matter of time and circumstance before another and better opportunity opens and will be seized. Once the genie is part-way out of the bottle, there is no pushing it back.

According to an old Hasidic fable, the Rabbi Zusya feared that in the world to come God would not inquire of him "Why were you not Moses,"

but rather would ask "Why were you not Zusya?" Through the painful process of coming out, one moves erratically but surely toward that emotional and intellectual integration which weaves together the diverse strands of our being into a new and more assured fabric of identity.

"Coming out," whatever its surface manifestations, is the highly personal experience of becoming who you really are, and acting upon that self-discovery. And the accompanying sense of new creation, of becoming a whole person, is what I believe to be the bottom-line meaning of liberation, gay or otherwise.

Heaven in the Woods?

By Tony Caporaletti, Jr.

Our car sped quickly down the winding country road. Forest lined both sides of R.I. Rte. 165. The sun was setting as we came to the end of our two-hour journey from Boston. Gone were bright lights, confusion and bustling. Boston was a hundred miles away. Among other things that Phil, my roommate, and I had left behind were the directions. As far as I could remember, we were supposed to be looking for a Texaco gas station. We passed a sign, "Voluntown 2 mi." and decided to drive there to find a phone booth.

It was very quiet when I got out of the car to telephone Round Robin. Neither of us knew what to expect because the idea of a private gay club out in the "wilderness" was new to us. The advertisements luring one to this rural setting in Southwestern Rhode Island promised a "heaven in the woods."

Zorba, the assistant manager, answered the phone. In a few minutes we were on our way again. Apparently, we weren't very far away. We made our last turn onto Brown Road which eventually turned into a dirt road. On our second attempt we made the correct turn and could see in the dark an oblong sign nailed to a tree. In bright red letters, it said, "Round Robin".

Phil drove cautiously down the long driveway to where Zorba had left a single light on for us. We drove up in front of a red building with a small sign that said, "dining room." A man, who turned out to be Zorba, popped his head out the door.

Southwestern R.I. is almost all state parks. Within a few miles there are Arcadia State Park and Beach Pond State Park. There are some 60,000 acres of forest in those parts. Round Robin is 600 acres of woodland and two lakes. It was previously Le Camp Francais, a camp for French-speaking children. Besides the dining hall building, there are three other buildings in the immediate area. Two buildings are for lodging. One of these two buildings recently burned before their grand opening the weekend of June 6. The fire destroyed part of the building including a sauna. Another building is presently used by the manager, Paul, but will be converted to use for club

members.

Phil and I were entertained that evening by Zorba. We talked about the camp and eventually delved into a famous R.I. pastime, comparing you you know. In R.I. you soon realize that everyone knows everybody else. We slept that night in front of a roaring fireplace.

The next morning we had a chance to survey the area. Within a few hundred feet there was a manmade swimming pond, part of Hazard Lake, and a combination tennis and basketball court. But what was most pleasing were the miles and miles of trees. The air was fresh and fragrant with the occasional scent of pine and fir trees; the lake was clean and cool looking.

We met Paul, the manager of the place, after breakfast. Zorba and Paul are friendly down-to-earth people. They talked about their plans for Round Robin. Paul talked about making Round Robin a "miniature Fire Island" without the high prices. Future plans include rebuilding the sauna; an adjacent swimming pool for 60-75 people and possibly horses for riding the trails are planned. On Hazard Lake there will be boating and fishing. Hazard Lake opens up onto 17 miles of lakes and rivers. Baily Pond will be open to swimming and water skiing.

Membership is only \$25 a year. The club is open only to members. A typical weekend there would cost \$30 if not less. We missed the grand opening the week before. There were 25-30 people signed up as members. There are some sixty members on the roster presently with 500 the projected goal.

Frankly, Round Robin has great potential to be a unique place for Northeastern gay men to go. It is an experience different from the bar scene. While there are big plans for the club, such as bringing in European tours, presently Round Robin does fall short of being heaven. Don't expect Shangri-la, you won't find it; especially if you're city people. Be prepared to be rustic and to leave behind a few luxuries. There are shortcomings, but the beauty of the land, the fresh air, and the relaxed atmosphere make up for them. With this in mind, Round Robin is a good weekend place away from the city blues.

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For more information, write Gay Caucus, c/o PCL/NLG, 2228 West 7th Street, L.A., CA 90057 or call (213) 388-8171.

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GOLDEN GAYS

A new group for mature men and women. Social meeting Fridays, 7-9 pm., Charles Street Meetinghouse, Gallery Coffee Shop. Come make new friends in a relaxed atmosphere. All are welcome.

NAT'L GAY PRISONERS COALITION

I would love to hear from any Gay Brother or Sister who is interested in helping liberate the Rights of Gay Prisoners in Federal Prisons. Contact Johnny Gibbs, #86976-132, Box 1000, U.S. Prison, Lewisburg, PA 17837 (Chairman of the National Gay Prisoners Coalition).

MCC/Providence

Rev. Joseph Gilbert, pastor. Come worship with us every Sunday at 7 pm., 37 Clemence St., Providence (off of Washington St.) (401) 274-1693.

AMERICA LATINA—LATIN AMERICA. Estamos interesados en comunicarnos con Gays en America Latina y el Caribe. Si tienes amistades en estas areas, por favor pideles que se comuniquen con nosotros, o envianos sus nombres y direcciones. We are interested corresponding with Gays in Latin America and the Caribbean. If you have friends in these areas, please ask them to write us, or send us their names and addresses. Comunidad de Orgullo Gay. Apartado 5523, Puerta de Tierra, San Juan, P.R. 00906.

Metropolitan Community Church meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Biquiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

WORCESTER GAYS COME OUT

Join us, M & F welcome. For further info call 892-9113 or write: W.G.U., Box 359, Fed. Sta., Worcester, MA 01601.

BOSTON LAVENDER THEATER

Men's group of Boston Lavender Theater seeks new members interested in collective gay theater. Leave message for John at 440-9241.

PEN PALS

I'm 19 yrs., 5' 8", 135 lbs., blk hair, brn eyes, complexion blk. Sophomore in college. Presently incarcerated without receiving any mail. Jerry A. Jackson, P.O. Box 747, Starke, Fla. 32091.

Grady E. Sims, Jr. 018008, P.O. Box 747, 19-3113, Starke, Fla. 32091. Greetings: I'm incarcerated in the Fla. State Prison. Would like to hear from people on the outside world; will answer all letters. Only honest and sincere people write.

I'm 6' 1", 182 lbs., dark br. eyes, with a baby smooth matching complexion and a large jet black afro. I'm 22 and believe in a true sincere relationship with anyone regardless of their nature. I have no sexual hang-ups. Please write: Henry James Johnson, P.O. Box 747, K-2-N13, #036156, Starke, Fla. 32091.

I am a lonely inmate and desire to have friends to correspond with. I am a sincere man with the need of some friends. Perhaps this ad will find someone who is interested in writing and sharing my thoughts. All letters will be answered. James R. Hudson, Jr., #134-120, Box 57, Marion, OH 43302.

I am incarcerated in the state of Ohio. I have no family or friends being here alone without receiving any mail and no hopes of a parole plan is more than I can bear. I am 26, 145 lbs., 5' 9", blue eyes, br hair. I am only a lonely man looking for a secure love to end my fear and doubts of the future. Please write: Harold Boyd, #131-836, P.O. Box 787, Lucasville, OH 45648.

In great need of mail. Mark Robinson, #037250, P.O. Box 747, Starke, Fla. 32091.

SHOW YOUR SUPPORT AND

WE'LL GIVE YOU THE NEWS

Subscribe now to GCN and you'll get the news hot off the presses along with fabulous features and curious classifieds to keep you informed and keep you interested.

I am an oppressed guy put in prison for loving another guy. I am in need of stamps. Could you spare a few, also please use picture postage as I collect the stamps to pass the time. Thanks. Louis Hoffman, P.O. Box 520, 241848-10-B-5, Walla Walla, Wash. 99362.

I am a young man, 24, with no family or friends. Would someone, anyone care to write. Even the briefest of letters will do much for this shadow of a lonely man. I will answer all letters. Ray Pointer, 136-353, P.O. Box 57, Marion, OH 43302.

My name is Theodore, 27, 5' 10", 160 lbs., light brown complexion and good looking. Mail means so much to me. I'm very lonely. I have no friends concerned for my welfare. All people are welcome to write. Theodore Ziegler, P.O. Box 747, Starke, Fla. 32091.

I'm 22 yrs., 5' 7", 145 lbs., brn. eyes, black hair. Would like to correspond with anyone who will write. Lerow Grissom, P.O. Box 747, Starke, Fla. 32901. P-2-N-11-038074.

A young brother needs friends to write and help him pass his time in death row in the Oklahoma State Prison. Persons that are interested in trying to be a friend in this time of great need are asked to write: Ben Jones, P.O. Box 97, Deathrow, McAlester, Okla. 74501.

Doin' time with my guitar. Need music and RAP stimulation. Any old song books, chord charts would be appreciated. Into J. Taylor, C. Stevens and boogie type stuff. Could dig hearing the scam from anyone! Not into intellectualizing why, just diggin it. Michael Johnson, P.O. Box 47631, C.T.F., North Soledad, CA 93960.

PERS-ONALS

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box _____, 22 Bromfield St., Boston, MA 02108.

DAVID! HAPPY BIRTHDAY!

To you on your very special sixteenth—May I tell you what I hope you already know — that I love you so very much. Make that extra wish for you and us — it will come true!

Forever in our love,
Pete

GAY LEGISLATION

Need support for H.2848, S.272; write your state representative and state senator. The address is the Hon. _____, State House, Boston, MA 02133. Thank you.

DAN CALLAHAN WHERE ARE YA

Have heard from Foonman home, South-west branch, but no word from you! Please call soon. Can hardly believe you've disappeared! 617-664-6771.

Copley Sq., GWM, 26, 5' 9", 140 lbs., seeks young WM 18-28, who enjoys camping, biking, smoke, home-brew, hypnosis, maybe weightlifting. All ans to GCN, Box 427.

FOR J.W.D.

In celebration of your 27th birthday and of our first six months of life together. With much love, A. Nolder Gay.

GWM, seeks a together stable guy to share walks along the beach, tennis, biking, leisurely dinners, fine wine, soft music, theater, each other's company, and passionate moments. Into Eastern and existential philosophy honesty and my career. Am in 20's affectionate, intelligent, a practical idealist, somewhat reserved. Not looking for a lover, but open to that potentiality. If we have things in common then drop a line. Pilgrim, GCN, Box 408.

GWM, 30, 150 lbs. wants to meet GWM 18-30 from Boston-Dedham area for friendship, fun & more. GCN Box 379

Young, Gay and Hassle?

Call or drop in to Project Lambda, 70 Charles St., Boston (227-8587). An advocacy program for youth (12-17 yrs. old) who need help dealing with family, court, school, etc. M-F, 10 am-6 pm.

GWM, 28, average looks, would like to meet others 18-30 on N. Shore for friendship and anything else. Write P.O. Box 356, Wakefield, Mass. 01880. Sincere.

Would Diana Travis please contact Joan Bridi Miller at GCN office, 426-4469. Would like to get together with you again.

No longer young — no longer fair, but have much affection to give — have desperate need for sincere male friendship. Mad about opera and theater. GCN, Box 415.

NORTH CENTRAL MASS.

GWF, 25, likes music, movies and outdoors looking for GWF, 25-30, with similar likes who is sincere and honest and looking for a good and lasting relationship. Write to GCN, Box 407.

DIG FAT BODS???

W/M, 6 ft., 295 lbs., 28, goodlking but fat seeks guys under 35 for fun times. Phone and phone and phone to Suite 464, 102 Charles St., Boston, MA 02114.

Be a capitalist pig — play monopoly. I am looking for partners for fun and games — monopoly scrabble chess frisbee etc. Serious players reply GCN Box 424.

GBM 18 5'5", 130 lbs., very attr. I'm into music, cars, outdoors, good smoke, beautiful people. I wish to meet similar GM 18-25. GCN Box 425.

You were alone at Crane's Beach Fr., July 4th. White shorts, blue shirt. At 4:30 walked to parking lot. Made small talk. Found a key. Need a friend. Write with way to contact, discretion assured. P.O. Box 24, Framingham, South Sta. Framingham, MA 01701.

SOCCER!

Uncompetitive game for dykes and fags: friendly, leisurely, fun every Sat., Hatch Shell — Esplanade, at cooler, uncrowded, 3 p.m. Sponsored by Gay Recreational Activities Committee.

NEW LEATHER CATALOG

Just published. Has great handmade S&M, B&D Leather Gear plus fantastic Erotic Jewelry. Only \$3. Send with name, address, age to: TANTALUS, P.O. Box 9052-G, Boston, MA 02114.

GWM, central Connecticut seeks responsible male, 18-35, to share apartment expenses (life?). I have many interests, what are yours? Please send photo. GCN, Box 421

The Carnival Lounge ★
Announces our Annual ★
"Christmas in July" ★
Costume Party & Bicentennial Ball ★
Thursday - July 24th 1975 ★
7 PM till Closing ★
with Mr Sylvia Sydney to host & MC ★
Beauty & Costume Contest ★
Cash Prizes & Trophies awarded for both contests ★
Free Buffet Served at 9:00 PM ★
Contest to begin at 10:30PM ★
The Carnival Lounge ★ Come by
39 Boylston Street, ★ and check out
Boston Mass ★ the tricks
Tel 338-7159 ★ Santa has
for 1975 ★

Coming... July 24 thru August 12



24 thur

Catch the Gay Community News on Catch 44, 9 pm, channel 44. Boston

Black Gay Men's Caucus meets tonight at 8:00 pm. Hope you can make it, brother. For further information call (617) 734-0618.

Lesbian Mothers, a support group is having an open meeting at 8:00 pm at the Cambridge Women's Center, 46 Pleasant St., Cambridge, Mass. Come share experiences and give support to one and other.

25 fri

Couples Pot-Luck Supper, sponsored by the Metropolitan Community Church of Boston, at 7:30 pm. Come bring a hot dish or dessert to share with your friends. Men and women welcome. Go to the Old West Church, 131 Cambridge St., Boston.

The Zazu Pitts revival film series presents, "Rancho Notorious," with Marlene Dietrich playing the tough den mother of a band of thieves. Directed by Fritz Lang, 8 pm at the Harvard Science Center, Hall D. Donation requested at the door \$2.00, but people who cannot afford that much will not be turned away.

27 sun

Magic, mysticism, merriment at the Queen of Clubs, the Other Side, 70 Broadway, Boston. Thrill to the magical feats of Frank the Magician and dance to the music of the Third Rail. Disco Dancing! Only \$2.00, all money goes to keep GCN running. Everyone welcome!!!



An evening of poetry and song featuring Carol Dine, Dona Stein, Jan Field, and Linda Lachman, will be held at Bread and Roses restaurant, 134 Hampshire St., Cambridge, Ma., at 8:00 pm. The meal that evening at 6:30 pm will be Chinese vegetarian. Reservations, call (617) 542-5188.

28 mon

Corporation meeting of the Homophile Community Health Service, 8:00 pm at 80 Boylston St., Boston, Rm. 855. Open to all concerned people in the community.

29 tues

A report on the International Women's Year Conference and Tribuna held in Mexico City, by Sally H. Lunt, representative from the Mass. Governor's Commission of the Status of Women. To begin at 7:30 pm in Boylston Hall, Harvard Yard (next to Widener Library), everyone invited. Free.

2 sat

Lambda dance, Brunswick, Me., Unitarian Church, Pleasant Street, 9:00 pm-1:00 am. \$1 donation is requested, but no one will be turned away.

3 sun

Maine Gay Task Force meeting, 193 Middle St., Portland, 1:00 pm. If door is locked, call MGTF (207) 773-5530.

9 sat

Pioneer Valley Gay Picnic, 2 pm till ?, on the grounds of the Friends Meeting House in Leverett, (inside if it rains). Lots of woods around, and ponds nearby for swimming. Bring your own food, or a little extra to share. Watch for sign, "Friends Meeting," it will be a white sign on a post on the west side of route 63, 3 1/2 miles from North Amherst.

11 mon

Gay Moonlight Cruise, to benefit the Homophile Community Health Center, on the Mass. Gay Line, Rows Wharf, 344 Atlantic Ave., Boston. Departure time 8:15 pm, return 11:15 pm. \$5.00 per person. There will be a band and refreshments on board. Tickets in advance from your friendly HCHS person. For more info call (617) 542-5188.

12 tues

The newly formed Caucus of People with Gay Concerns' steering committee is meeting at 6:30 pm at 63 Chapin Ave., in Providence, in an attempt to design both the community experience and the umbrella under which it might function. That meeting will then attempt to solicit wide-spread support from both the gay community and the supportive het community. Come help revive the Rhode Island gay community. All are invited to attend and bring a contribution to a pot luck meal. This is very important to all the gay people of Rhode Island. Please help.



Right down on the beach,
Within easy reach.
This small boy found
A big crab.

He thought it a joke
To give it a poke,
But how'd when it
Gave him a grab.

Please submit calendar items to
Calendar Editor, GCN, noon on
Tuesday prior to the date of
publication.

everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM.
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge.
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323.
8:00 pm—Lesbian Rap at Women's Center, 215 Park St., N.H.
8:30 pm—Alcoholics Together, 290 Westminister St., Prov. R.I. (401) 274-4737.
8:00 pm—Lesbian rap and action group; Cambridge Women's Center basement; (617) 354-8807.
3:30 pm—Hartford Gay Alcoholics Group (203) 522-2646.

TUESDAYS

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge.
7:00 pm—Pot-Luck Supper, MCC, 63 Chapin Ave., Providence.
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323.
8:00 pm—Springfield Gay Alliance, (1st and 3rd Tuesdays), First Unitarian Church, 245 Porter Lake Drive, Springfield.
8:00 pm—Gay Way Radio, WBUR, 90.9 FM.
8:00 pm—Homophile Union of Massachusetts, business and social, Burbank Hospital, Health Clinic, Fitchburg, MA.

WEDNESDAYS

12-8 pm—Provincetown Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.
6:30-9 pm—Gay Health Night at Fenway Community Health Center, 267-7573
7:00 pm—Rap session (open), MCC/Providence, 140 Chapin Ave.
7:00 pm—Liberation Rap Group (617) 756-0730.
7:00 pm—Women's Rap, 63 Chapin St., Providence.
7:30 pm—Waltham-Watertown Gays, meet and sup (2nd and 4th Wednesdays), Box 7100, c/o GCN.
8:30 pm—Alcoholics Together, St. John of the Evangelist Church, 33 Bowdoin St., Boston.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays).

THURSDAYS

7:00 pm—Gay Support and Action Group, Bangor, Maine.
7:00 pm—Gay Alcoholics, St. Vincents Hospital, Worcester.
7:30 pm—Pioneer Valley Gay Union, basement meeting rms., Grace Church/Amherst.
8:00 pm—Health Clinic, Burbank Hospital Fitchburg, MA.
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323, Boston.
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge.
8:00 pm—KALOS, Hartford, CT, 568-2656.
8:00 pm—Lesbian Mothers group; 46 Pleasant St., Cambridge, MA (617) 354-8807.

FRIDAYS

7:00 pm—Alcoholics Together, Worcester, 756-0730, 754-7817.
7:00 pm—Golden Gays, social meeting, Charles Street Meetinghouse Coffee Shop.
7:30 pm—Rap group for men & women, MGTF, 193 Middle St., Portland, Me.
8-11 pm—"Open house at the parsonage", MCC, 63 Chapin Ave., Providence.
8:00 pm—"Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford.
8:30 pm—B'nai Haskalah, Old West Church, 131 Cambridge St., Boston.

SATURDAYS

3:00 pm—Soccer for dykes & fags, Hatch Sheli, Esplanade, Boston.
3:00 pm—Worcester Gay Union Radio, WCUW, 91.3 FM.
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor, ME.
8:00 pm—East Conn. Gay Alliance, 889-7530.
8-11 pm—"Open house at the parsonage", MCC, 63 Chapin Ave., Providence.
8:00 pm—MCC/Hartford Drop-In Center, 11 Amity St.

SUNDAYS

10:30 am—"Closet Space," WCAS, 740 AM.
2-4 pm—Gay Women of Providence Rap, etc., 942-2094.
2:00 pm—Gay Volleyball, call 241-8357.
2:30 pm—"Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.

4-6 pm—Gay Women's Group of Providence Rap, (401) 831-5184.
4:00 pm—Dignity Rap Group (except 1st Sunday of every month when it will follow Dignity meeting at 3 pm), St. Clements Church, 1101 Boylston St., Boston.
4:00 pm—MIT-SHL (1st and 3rd Sunday), Rm 50-306.
5:30 pm—Exodus Mass, St. Clements Church, 1105 Boylston St., Boston.
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, ME.
7:00 pm—Metropolitan Community Church worship service, 63 Chapin Ave., Providence, (401) 274-1693.
7:00 pm—MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7:00 pm—"Burlington After Dark," bi-weekly radio show, WRUV-FM, 90.1 MHz.
7:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester.
7:00 pm—Church of the Eternal Flame Universal, 320 Farmington Ave., Apt. A-6, Hartford, Ct.
7:30 pm—MCC/Hartford, 11 Amity St., Hartford, Conn.
8:00 pm—Worcester Homophile Organization, (formerly W.G.U.), 892-9113 for meeting place.